1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

565 618 special rights, as that of killing cattle for the commoners, but they were rigidly excluded from any part in the government.

REGULATION OF MARRIAGE

582 Courtship, the ceremony of marriage, ceremonies used for lifting the ban on certain degrees of relationship, etc., have been described in the section, Life Cycle of the Individual. Only the social control of marriage will be treated here. The only bar to marriage among the Tanala is relationship in certain degrees, but there are opinions as to the desirability of certain types of union which, although not formulated as prohibitions, do much to influence individual choice. Marriages between the members of different generations, or between persons with a marked disparity in age, are usually looked upon with disfavor and are infrequent. Marriages within the lineage are considered undesirable and are very rare. The Menabe were formerly strongly in favor of marriage within the village, but there has been a change in their attitude within the last fifty years. They now favor marriage outside the village, saying that such marriages give the young people a greater range of choice and are more permanent. The Ikongo have always favored marriage outside the village, perhaps [618] because of their greater fear of incest. Marriages within the gens are considered highly desirable by both groups and were normal in ancient times. Since the French domination has put an end to wars, intergens marriages have increased considerably.

572 582 Relationships controlling marriage are based on actual blood relationship, on relationship through marriage, and on relationship established by the *mifanangena* ("blood brotherhood") ceremony. In [595] polygynous families the children stand in the same relation to the relatives of their father's plural wives as to those of their own mother. If a widow with children remarries, the children stand in the same relation to the new husband's family as to that of their actual father. Relationship based on marriage is as binding as blood relationship in regulating marriages. The children of persons who have performed the *mifanangena* stand in the same relation to each other as the children of actual brothers, sisters, or brother and sister, but, as a control on marriage, this relationship is usually allowed to lapse in the second or third generation.

582 The Ikongo forbid marriage between parent and child, brother and sister, uncle and niece, aunt and nephew, and between the children of two brothers, two sisters or brother and sister. These prohibitions are more extensive than is usually the case in Madagascar and